

Zion's Herald

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Zion's Herald.

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THE CURRENT ISSUE.

Timely words are spoken by James Buckham, on the first page this week, words that may help some "Drifters" Christians to take up their little oars again and gain at the current race.

Bishop Mallalieu writes of "Our Church in Brazil" and pays tribute to the founders of our mission there, Dr. William Butler, and to the work of Bishop Gilbert Haven.

The first part of a paper on "Four Hebdomads and a Triangle" of European travel, by Rev. W. P. Shadwell, will be found on page 2, touching at Florence and Paris.

"Westminster's" "Transatlantic Echoes" bring to our listening ears bits of interesting information from the British Isles.

"Religion in Silver Slippers" is the quaint title of a short paper by Dr. Sherman, which gives a graphic picture of a canting, hypocritical Christian.

Rev. E. A. Manning describes in an interesting manner "A Model Conference" — the Florida Conference of the N. E. Church, South — a model Conference, with exceptions.

On the 7th page "Dirigo" provides a "Maine Letter," giving a résumé of the history and growth of the Maine and East Maine Conference Seminaries.

The family page is filled with enteraining and helpful miscellany, original and selected, including a short poem "To Bellamy" by E. F. Grover, and a bright article concerning "General Conference and Women Delegates," by Mrs. Obed Nickerson.

The Outlook.

Our geographies are not yet complete. Land is known to exist north of Alaska. Whalers have seen it, but did not dare to stay long enough to explore it. Capt. Leavitt, who has spent five winters at Point Barrow, rehearses stories told by natives of this unknown land. Its secret will, sooner or later, be wrested by some daring explorer.

Work on the tunnel under the Hudson River has been intermittent and slow. The north section, however, has been carried from the Jersey side to a point almost beneath the centre of the river. The project will take on new life now that an English syndicate has come to its relief with needed capital. The new contract provides for the completion of both tunnels within about a year.

The Direct Tax bill, which was passed by the last Congress, vetoed by President Cleveland, and failed finally of the requisite number of votes in the House, was adopted by the Senate last week. The vote stood 44 yeas to 7 nays. The bill provides for the repayment to those States which levied a direct tax in 1861, of the sums levied, and appropriates an aggregate of \$17,585,085. It will doubtless pass the House. The amounts distributed to the various States will be more apparent than real, since the federal taxes will in some cases nearly exhaust the apportionment.

Until next June the Greek government will keep open its offer to sell the site of ancient Delphi to the American School at Athens. There is at present, however, no encouragement that the required \$75,000 can be raised. The Boston High School girls have contributed \$200, and some colleges and academies have done what they could. It seems a pity that this most promising of all classical sites for excavation should be lost to American archaeologists who are on the spot and are trained for the work, for want of a little money. Some foreign government will probably capture this tempting prize.

It is fortunate for the country that an association exists for the preservation of forests on public lands. There are from fifty to seventy million acres belonging to the government, the timber of which will be indispensable to the industries of future States. This valuable growth is exposed to an estimated annual loss by fire and lawless depredation of \$10,000,000; and Senator Teller now proposes to ask Congress to permit Western mining corporations to appropriate as much of the public timber as they choose. A counter bill will be presented by the American Forestry Association to check this reckless improvidence by placing the endangered areas under military guard, and by appointing a commission to devise a plan for their permanent management.

The rivalry of the great trans-Atlantic lines in building the swiftest steamers will be intensified when the six racers now being constructed shall enter the lists. The White Star Company will have a new steamship ready in the spring — the "Majestic" — and the Cunard line two powerful twin-screw boats — all three built with the purpose of lowering the record of the "City of Paris." The French company will launch their largest steamer in the summer — a twin-screw ship, to be named "Touraine;" while the "Normandie" and "Venetia," which will be added to the Hamburg-American line, promise to make swifter passages than even the "Columbia," a sister ship. No one can tell when the limit of speed will be reached. It may yet be possible to go from New York to Rome in

an interesting fact that Lieut. Jaime, of the French Navy, has succeeded in reaching Timbuktoo, with the gunboats "Niger" and

"Magi" — the second time that steamboats have dropped anchor off this famous city. Not more than a half-dozen Europeans have ventured to visit this remote centre of caravan traffic in the Sudan, and these only in Mohammedan disguise. But it is a far more interesting fact that on the Benue branch of this same African river the Royal Niger Company (British) has effectually prohibited the importation of liquor among the natives, and greatly restricted its sale on the lower Niger. Says the New York Sun: "The spectacle of this large company refusing to make money in the easiest way possible is particularly edifying, inasmuch as most African trading companies are clamoring loudly against any interference with their rum trade."

The failure of four out of the seven monster guns made by Lord Armstrong for the English Navy, and mounted on the "Ben Bow" and "Victoria," will probably lead to the abandonment of ordnance of this large calibre. These guns are muzzle-loading, of 16-inch bore, and weigh 110 tons; they carry a projectile weighing 1,800 pounds, the powder charge being nearly 900 pounds; their range is about 16 miles. They cost over \$100,000 each, require a good deal of intricate machinery for manipulation, and are not expected to stand more than 75 or 100 service rounds. Thus far they have proved a costly experiment. The Admiralty will now probably fall back upon their next heaviest piece of ordnance — the 67-ton gun, which will stand a longer strain, is more economical, and practically quite as effective as the heavier gun.

Next to the equipment of superior guns is the ability to accurately direct or concentrate their fire. The method in use of determining position by sextant or by the range slide has never been satisfactory. The latter has never been graduated finer than for fifty-yard intervals. When "guns of precision," like the Hitchcock revolving cannon, were introduced into our navy, they were acknowledged to be more effective, despite their small calibre, than the heavy 9 or 11-inch guns. This serious lack, however, has now been supplied, and the accurate aiming of great guns has been made possible by Lieut. Fiske's "range-finders." This invention consists principally of two telescopes, each of which is mounted upon a circular plate that has its graduated scales, its electric wires, etc.

The method of finding the range of any distant object consists in first determining a fractional part of a conducting body bearing in length a ratio to the angle included between two lines of sight directed upon the object, and measuring the electrical resistance of the part so found. At each of these telescopes, at opposite ends of the base-line, is an observer, who takes observations of the distant object, movable or immovable. A third observer is stationed at a galvanometer, which adjusts the contact-bars of the resistance-wire of the receiving instrument, which, through electrical resistance, points out the correct distance of the object. If the observers at the telescopes keep the officer at the chart or receiving instrument constantly advised as to how their telescopes are pointing, the exact distance of the object is known at each second of time."

Both the "Chicago" and "Baltimore" have been fitted with these remarkable instruments. By means of them the batteries of these ships can be trained upon an object with almost unerring accuracy.

Speaker Reed's rulings last week in the absence of rules evoked, as was expected, a tornado of partisan invective; but though the clamor was exciting and prolonged — lasting nearly three days — though every epithet that rage and sarcasm could command were hurled at him, Mr. Reed conducted himself calmly and unflinchingly; and when the storm had spent itself, proceeded to the consideration of the contested election cases, in accordance with the programme arranged beforehand. "Fillibustering," as it is called — dilatory motions by which legislation is obstructed and the will of the majority hampered sometimes for weeks, but for the practice of which the party now in power is confessedly not without blame — will evidently not be tolerated. Further, until the rules be adopted, it is clear that a "visible quorum" — a quorum of members actually present whether voting or not — will be treated as a quorum by Speaker Reed.

The envoys of the provisional government of Brazil (one special and the other regular) were officially and cordially received by President Harrison last week. The recognition of the new republic was completed by the nomination, on the next day, of Mr. Adams, our minister at Rio de Janeiro, as minister to the United States of Brazil. The example of this country will probably be followed by the European powers. The *de facto* government, though avowedly transitional, has indicated its strength and ability to maintain itself until its power is surrendered to constitutional authorities. The decree of January 7, withdrawing State support from the Catholic Church at the end of one year, and guaranteeing to individuals, churches, and associations "the full right to exercise their religious beliefs according to their own dictates," and freedom from interruption and disturbance "in their devotions, either private or public," will mark an epoch in the history of that people.

The increase of insanity in every part of our land is fearfully suggestive. In New York, as shown by the report just rendered by the Board of Charities, that increase was from 9,537 in 1880 to 15,482 in 1889, making an average annual increase of 660. The ratio of increase during the period has been 62 per cent, while the ratio of increase in the population has been only 18 per cent. The excess in the increase of the insane in the State over the increase of the population for the nine years, as thus shown, has been more than 44 per cent. The above makes no ac-

count of the insane in family care; but assuming the number to be the same as in the census of 1880, the total number of the insane in the State of New York would be 20,000, or one for every 300 of the inhabitants.

There is no reason to doubt that in Massachusetts the proportion of the insane equals that of the Empire State; and in that case our insane amount to 7,000. In the mode of treating the insane, New York is leading Massachusetts. The latter has reared several paternal piles for massing the patients; while the former, following the trend of latest reform, favors the cottage system.

The great debate which has been going on for

a fortnight in the New York Presbytery came to an end on Monday, when the report favoring revision was adopted by a vote of 93 to 43. That such a result was inevitable — that the outcome of this prolonged agitation, during which sides have been taken with great positiveness, and intense feeling has been aroused, must be either revision or division — has been apparent to all who have followed the discussion from day to day. The venerable Confession has suffered too much detraction, its dreadful affirmations have been too relentlessly exposed, for it to continue, without pruning or revising, as the exponent of Presbyterian belief. The Chicago Presbytery voted overwhelmingly in favor of revision.

A curious phase has been reached in the Colombian difficulty. It will be recollected that that government recently imposed restrictions upon American trade on the San Blas coast which amounted to practical prohibition. It sent its gunboat "La Popa" to enforce these restrictions. While the matter has been waiting diplomatic settlement, the 30,000 Indians of the San Blas coast, who have been accustomed to receive merchandise from American traders in exchange for coconuts, have flung off their allegiance to the Colombian government and annexed themselves to this country. They have informed the officers of the gunboat "La Popa" of their purpose. The Colombian merchants of Cartagena have surely no ground to congratulate themselves on the success of their petty intermeddling.

The dreadful news that twelve Italians had met a horrible death, and a dozen more had been seriously injured, by the burning of a tenement house on North Street in this city, with its sickening details, had scarcely been read in the morning papers of Monday last when the bulletin board announced a fire in Secretary Tracy's house in Washington, the tragic fate of his wife and daughter and servant, and the very narrow escape of the Secretary himself from the calamity which has wrecked his beautiful home. Profound sympathy is felt for the survivors of these appalling calamities both in low life and in high life.

PERHAPS the time has not yet come, to most of our readers, when the good resolutions of the New Year begin to flag a little, and that inevitable moral reaction sets in, which marks the crisis of every endeavor of the will. But we are all of us quite sure to meet this reaction, sooner or later; and certainly it will do no harm to anticipate it by a few words on the general subject of giving way, yielding to the current of circumstances — in brief, drifting.

The temptation to drift is strong. There is a tendency — although an apprehensive and shrinking tendency — in human nature to drop the paddles and go with the tide.

Tremendous currents are streaming through this gulf of our existence; and though we are well assured that many of them plunge into seething whirlpools, still, for aught we can see, there are barks traveling prosperously upon these gliding highways, while we fight our way against them. The temptation is to

forget the future in the present, the result in the things that lead to it. Temporary satisfaction, temporary ease, lead us to forego the manly struggle for eternal welfare. This is the tendency. There is no denying it, for the best of men and women have confessed their struggles against it. Poor weak human nature tends to yield itself to the currents of life. We are carried away by our passions, by our desires, by the seductions of circumstance, by the pressures of environment.

And yet we know that we ought not to yield to these things. There is that within us

like a fog-bell, warning us, when we drift

towards rocks and shoals, to spread all our

canes and beat out to sea. It is a fearful thing to go with tide and current. The very

fact that a boat is drifting, is evidence that it is in danger. Sooner or later it will meet its fate. It may be that the rocks along the shore are hungering for it; it may be that the cataract draws it down; or perhaps it floats out to sea and is lost forever. Always in danger is the boat that drifts. And so is it with the drifting life. The fact of

yielding is the assurance of destruction.

Drifting is a process, and like every process it has an end. We go faster and faster, surer

and surer, towards the gulf that yawns for our souls; and when we have reached its outermost circle, there is no more return. Can

there be anything more dangerous than drifting?

Compromise.

Compromise with evil is always dangerous.

The devil will be sure of the best half of the

bargain. You are on his ground; the first

step in the wrong direction not only makes

the second one easier, but makes it almost in-

evitable; you must take the second to vindi-

cate your conduct in the first. The slow drift

from the course of duty is not less dangerous

than the sudden outbreak of sin. The latter

warns and arouses; the former chloroforms

the moral nature. The volcanic eruption in

the life of David, disclosing the liquid flames

beneath ready to swallow him up, extorted

the cry for forgiveness and help; his greater

son, in face of this terrible warning and of

divine admonitions, floated calmly down the

stream, amid the odor of flowers and the

lights of music and sense, toward the fearful

cataract.

Forgive and Forget.

The old adage, to forgive but not to forget,

is a curious travesty of the teaching of our

Lord, the quintessence of the gospel of hu-

man selflessness and revenge put in the place

of the generous love of Christ which blots

out our sin, and treats us as though we had

never sinned. The adage reverses this order.

It teaches that when we have forgiven, we

should never again trust the sinner or do him

a favor. This sense is admirably brought

out in the illustrative fable which usually goes

with the proverb. The tame serpent, bound

by the hatchet of the angry husbandman,

refused to return when the latter was of

a better mind and in need of some favor.

Though the smart of the wound was gone,

the mark was left, and the memory of the evil

deed was too fresh to allow the serpent to do

him a favor. Though as far up in the scale

as many Christian people ever get, this is

really the gospel of pure devilishness. Even

publicans and sinners do thus much; but it is

a sorry standard for a Christian. Hardly

anything could be more un-Christian. If

Christ should treat us in this way, our

life that progresses? Does this conflict with

the contumaciousness of the heathen?

Livingston, Mackay, and

other missionaries, and with

the contumaciousness of the heathen?

Livingston, Mackay, and

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Livingston, Mackay, and

Miscellaneous.

FOUR HEBDOMADS AND A TRI-ANGLE.

REV. W. D. STODDARD, A. M.

MY "Sabbath Quadrilateral" of several weeks since, left us in the heart of the Alps. Thence, by way of Brig— with a visit to the Matterhorn and Monte Rosa and a view of a dozen glaciers at once— we will take the Simplon Pass, famous as the first carriage road over the Alps, and built by Napoleon the Great, over among the Italian Lakes and on through Milan and Venice to Florence, where the first point in our triangle may be located. We arrive here late on Saturday evening and are met, on the way to the Hotel New York, by our old college friend, and now presiding elder in Italy, Rev. William Burt. A shake of the hand, a few inquiries, and we separate to meet him later at Rome on his way to visit the churches in southern Italy.

The next day is a Sun-day indeed, for at this time of the year a Florence sun is very warm. Met at the hotel by Bro. Count, a recent valuable addition, in my judgment, to the Italian work, we visit, on the way to the Methodist church, several cathedrals where the munificence of the mass is going on and poor devotees are bowing before their shrines. These shrines are many and peculiar. In some of them here at Florence, as at Rome, you will find the "Child and His Mother," or, as the Romish Church perverts it, the "Virgin and Child." These images, enclosed either within a railing or glass case, are covered and surrounded with all sorts of gifts such as watches, silver hearts and crosses, pins, and other valuable trinkets. Some of the shrines show the arms and legs of the infant Christ completely covered with bracelets, while the fingers of Mary are full of rings—all gifts of devotees. At one shrine Mary is loaded with gifts; at another an ugly and blood-splattered image of Christ is displayed, adorned with trinkets of all sorts. It is simply hideous. Some day all these gifts will disappear where go the money, placed for the poor in boxes labeled "eleemosynary" goes—to the priests; and yet these priests appear fat and sleek enough in Italy. Now do they seem, as you meet them in the streets or cathedrals, to have either a serious thought or the slightest responsibility. They are a round, red-faced, round-bodied, jolly-looking lot of well-fed, well-wined fellows, apparently without a care in the world. Florence is cursed with a thousand of them!

But leaving the Duomo and sighting the Baptistry, whose bronze doors, presenting reliefs of various Scripture scenes, were said by Michael Angelo to be "beautiful enough for the gates of Paradise," we enter the ample room. Here only a few days before, on St. John's Day, a withered forefinger of John the Baptist was displayed in a glass case! It is a very beautiful place. But things Romish are largely made for show, and this baptistry is no exception. Ah me! can there be imagined a greater farce than this same great, hollow, Romish "comedy of errors"?

Do you hear that singing? Romish it is not. Suppose we enter the building. They are singing a hymn. It is the Methodist church. Polite attendants hand us books as we enter and show us to seats near the front. I wish all ushers would seat people as near the altar as possible! The service proceeds. Brother and Sister Stackpole are next to me, and sing the Italian hymn like natives. The prayer is in Italian, but I understand it, for it was "in the spirit." "O Signori!" pleads the preacher. It is the prayer we make in New England, only our lips say, "O God!" One word of the hymn I could sing. It was the word "Alleluia." Thus their hymns and ours are alike. God grant that the time may not be distant when all nations of whatever tongue may, from the heart, ring out that Christian word, "Praise God!" The sermon, by Brother Ravi, was in Italian; the text, 1 John 3: 1-3. It was an excellent sermon, for, despite the "unknown tongue," it brought a blessing to my heart. After the service and some hand-shaking—for the Italians are warm-hearted and know how to shake hands—we dine with Brother Burt's family and spend a few hours delightfully. ZION'S HERALD, brought out by our hostess and scanned in the intervals of conversation, presents an agreeable dessert to our very enjoyable dinner.

The Work in Italy

is, in the main, in good hands. As there are great problems, political and religious, to be solved in Italy, so there are great difficulties in the way of Protestant work. The Italian, filled with the thought of liberty, measuring all religion by the false teachings and practices of the Romish Church, and dissatisfied with this, rejects all religion and becomes an infidel. He is not convinced that he is a sinner, feels no need of a personal Saviour, and becomes indifferent to religious things. I was told in Florence that priests had offered themselves to our church, not because they were converted or wished to be saved, but because they saw a way to get a living and believed our church, because of what she was and did, to be right. Some changes in the past whereby men of ability had joined the Protestant Church were changes not of the heart, but of the head. They had not been born again."

This trouble confronts our workers everywhere. Then, too, with the vast power, and wealth, and intrigue of the Roman hierarchy, its ostentatious display and alliance with art on the one hand, comes, on the other, an intense prejudice in the Italian mind for the foreigner who wishes to teach him the true religion. All of these difficulties, causing slow and often unsatisfactory progress in the evangelization of Italy, meet all Christian workers of whatever church.

In our own church, despite the difficulties, we are doing well. Rev. Wm. Burt is a wise and careful manager and abundant in labors for the salvation of men. He and Brother Stackpole, who is in charge of the training school at Florence, are working well together. Bro. Count, of Drew Seminary, has recently joined them in their work. We have also a good church here in charge of Signor Ravi. At Milan, in May last, a fine new church was dedicated by Bishop Fowler. It seats three hundred people, and has, in addition to other meeting rooms, a residence for

the janitor and the pastor. The last Italian Conference was held in this church. Then, too, there are churches or good halls in Rome, Naples, Turin, Palermo, Genoa, Venice, Bologna, Pisa and other places—in all twenty-five stations. I am glad to note, as a help to missionary work, that the entire Bible in Italian is now being issued at Milan, in numbers, for about a penny a number. These are having an immense sale.

Now let us move along another hebdomad, by way of Rome and Naples, then back to Pisa, and you have the second point in our triangle. But since Pisa, like Florence, is on the Arno River, and only separated by a few miles; and since they were for many years rival cities, contending for the honor of precedence, let me call them one in my Sabbath triangle. To-day Pisa is nothing we it not for that monstrous interrogation point, the Leaning Tower. Once there, the few other points are easily named. These are, the cemetery, containing a few tons of Jerusalem earth brought over by the Crusaders, the Cathedral, and the Baptistry. Our Sunday here was very quiet, and, outside of our own devotions, we attended no service.

[Concluded next week.]

TRANSATLANTIC ECHOES.

WESTMINSTER.

BY a strange coincidence the Poet Laureate's new book appeared at the same time as the announcement of the death of Robert Browning. "Demeter and Other Poems" is not unworthy to stand in line with "Idylls of the King," and "In Memoriam." "Demeter" is every way first among the contents of the volume. The Greek nature-myth is clothed in drapery of verse, exquisite in texture, and splendid in color and adornment. The optimism of Tennyson, which is the hope of Christianity, sheds its light over every page. "Vastness" is full of power and intensity, and contains many characteristic lines, truly Tennysonian in their music and epigrammatic force. Here, too, the philosophy of the Gospel and the Christian hope breathe through the fervid and forceful lines. As let the following fragment witness:—

"He that has lived for the lust of the minute, and died in the doing it, flesh without meat; He that has nail'd all flesh to the Cross, till self died in the love of his kind;—

"Spring and Summer and Autumn and Winter, and all New-old Revolutions of earth;— Swallowed in vastness, lost in Silence, drown'd in the deeps of a meaningless Past?—

"What the philosophies, all the sciences, poesy, varying voices of prayer? All that is noblest, all that is basest, all that is filthy with all that is foul?—

"What is it then if we all of us end but in being our own corpse-cold-beds at last; Swallowed in vastness, lost in Silence, drown'd in the deeps of a meaningless Past?—

"But such as are so living seems asleep, When that which drew it from the boundless deep Turns again home.

"For tho' from out our hours of time and place The food may bear me far, I hope to see my Pilot face to face When I have crost the bar."

• • • • •

"Peace, let it be! For I loved him, and love him forever; the dead are not dead but alive."

The last poem in the book is a lyric of four stanzas, a gem of exquisite beauty, which I cannot forbear quoting:—

"Sunset and evening star, And one clear call for me! And may there be no moaning of the bar, Who put out to sea in the deep?

"But such for whom no sound or foam, When that which drew it from the boundless deep Turns again home.

"Twilight and evening bell, After that the dark! And many a sad address of farewell, When I embark;

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"Peace, let it be! For I loved him, and love him forever; the dead are not dead but alive."

The last poem in the book is a lyric of four stanzas, a gem of exquisite beauty, which I cannot forbear quoting:—

"Sunset and evening star, And one clear call for me! And may there be no moaning of the bar, Who put out to sea in the deep?

"But such for whom no sound or foam, When that which drew it from the boundless deep Turns again home.

"Twilight and evening bell, After that the dark! And many a sad address of farewell, When I embark;

"For tho' from out our hours of time and place The food may bear me far, I hope to see my Pilot face to face When I have crost the bar."

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Our Book Table.

A LIFE OF JOHN DAVIS, THE NAVIGATOR, by Clements R. Markham, C. B., F. R. S., New York: Dodd, Mead & Co. Price, \$1.25.

Published in a series known as the "World's Great Explorers and Explorations," edited by J. Scott Kelte, librarian, Royal Geographical Society, this volume gives a biography of the great discoverer of the straits which bear his name. It is a record not only of the famous explorer's life, but of other lives intimately connected with him in the difficulties, the dangers, the successes, and the defeats. The volume is well illustrated and has many fine maps. There are biography, history, geography, and discovery—all of which will strike favorably the popular taste. It is a well-constructed series.

The *Look-Out* for January contains a most helpful table of contents, from which the boys and girls will obtain many practical suggestions for their work as members of the "Lend a Hand," "Harry Wadsworth," "Look Up Legion," "In His Name," and similar clubs. J. Stilman Smith & Co.: 3 Hamilton Place, Boston.

The National Temperance Society (58 Read St., New York) has just issued a package of Temperance Leaflets suitable for children's meetings, written by T. R. Thompson; "Uncle Cook, Sunday-school Apostle and Prison Missionary." In the year 1863, seventy-two Sunday-schools of various denominations were addressed by him; 1,500 persons were introduced into Sunday-school through these efforts, seventy-five of whom were either parents or grandparents. As prizes to those who introduced persons into the schools he presented 375 Bibles and 412 other books. Besides these 3,342 books were given to help on this work." The foregoing is fairly illustrative of his labors for many years.

The *Cumberland Presbyterian Review* is an able monthly. The January number in its regular papers discusses the following important topics: "Modern Education in Japan;" "The Art of Preaching;" "Factors in Church Life;" "Did Jesus Rise from the Dead?" "Missions;" "The National Hero;" "Biblical Theology;" "Hints to Helpers;" "Christianity and Civilized Government;" "The New Savarnorians." Nashville, Tenn.: Published by the Board of Publication of the Cumberland Presbyterian Church.

ESTHER'S FORTUNE. By Lucy C. Lillie. Philadelphia: Porter & Coates. Ill.

In this new story for girls Mrs. Lillie will not disappoint her enthusiastic, youthful readers. The heroine is a pretty English girl of seventeen, left orphaned by the sudden death of her father. The story of her fortunes and misfortunes is told by "Esther" herself, and an interesting account is given of the practical working charity known as "The Flower Garden." Being endowed with rare musical ability and a sweet voice, Esther won many friends, and pursued her musical studies on the Continent for several years. The story ends happily and satisfactorily.

DAVID VANE AND DAVID CRANE. By J. T. Trowbridge. D. Lothrop Company: Boston. Price, \$1.

No book by Trowbridge could be anything but interesting to the average boy reader, and this latest of his stories, which has to do with boy life on a New England farm, is no exception to the rule. Whatever in boy life is worth remembering Mr. Trowbridge has not forgotten—boy language, fancies, moods, graces and the lack of them, affections, and boy dreams, are as fresh as ever in his mind. In this story the old folks at the farm: "Calvin Cobble," the hired help; the two young "Davids," and "Huldy," are portrayed with a skillful hand, and the whole book is permeated with the author's humor and pathos.

WORLD YOUTH KILL HIM? By George Parsons. New York: Harper & Bros. Price, \$1.25.

Morbid and disagreeable as is this novel in many respects, there is nevertheless a certain strength inherent in its pages which holds the reader's interested attention in spite of himself. It is designed to be a pretty American story of American life; and while it gives a bad impression of that life, and depresses and disenchants one, yet it must be conceded that the evils associated with society and politics in this country are shaded into the picture by the masterly hand of one who has thoroughly studied these vexatious national problems. Wheat speculations, political rings, trial by jury, capital punishment, steamship racing, etc., are some of the living issues touched upon, with, of course, the love element interblending and giving pliancy to the whole.

WHAT MIGHT HAVE BEEN EXPECTED. By Frank R. Stockton. New York: Dodd, Mead & Co. Price, \$1.50. For sale in Boston by W. B. Clarke & Co.

The scene of this entertaining story for young people is laid in Virginia, and we are told in Mr. Stockton's graphic style how Harry Loudon and his sister Kate attempted to take care of an old colored woman who was expecting to be sent to the poor-house, and how they succeeded in— to them—"unexpected" ways. The book is delightfully real, and is a wholesome one to place in the hands of children.

A SKETCH OF THE FIRM OF HOUGHTON, Mifflin & Co., PUBLISHERS. With very neat and tasteful pages such as this widely-known publishing house knows so well how to print, this volume will give to friends and patrons a complete account of this great firm of publishers. —THE MENYEHEN OF PLANTERS. Edited by Harold North Fowler, Ph. D. (Leach, Shewell & Sanborn: Boston.) Published in "The Student's Series of Latin Classics," this critical and scholarly volume, based upon the text of Dr. Brix, of Leipzig, will be found worthy of a place beside the others. The notes are very full and complete, and the printing of the text has evidently been careful and painstaking. —REVIVAL TOBACCOES, or, Life and Labors of Rev. Joseph H. Weber. By Rev. Martin Wells Knapp. (McDonald, Gil & Co.: Boston. Price, \$1.) This is the faithful record of one of the most remarkable men of his time. He was a man of great personal magnetism, and his influence was far-reaching. He was a man of deep religious convictions, and his life was a life of constant service to his Master. He was a man of great physical strength, and his body was a temple of health and vigor. He was a man of great mental ability, and his mind was a storehouse of knowledge. He was a man of great spiritual depth, and his soul was a fountain of divine grace. He was a man of great physical strength, and his body was a temple of health and vigor. He was a man of great mental ability, and his mind was a storehouse of knowledge. He was a man of great spiritual depth, and his soul was a fountain of divine grace. He was a man of great physical strength, and his body was a temple of health and vigor. He was a man of great mental ability, and his mind was a storehouse of knowledge. He was a man of great spiritual depth, and his soul was a fountain of divine grace. He was a man of great physical strength, and his body was a temple of health and vigor. 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Zion's Herald.

WEDNESDAY, FEB. 5, 1890.

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THE PARADOX OF LIFE.

In all ages and lands, and with every race, human life has been regarded as the greatest paradox. Infinitely mean in many of its earthly phases and conditions, it possesses infinite grandeur in its aspirations, hopes and possibilities. The creature of an hour, man is at the same time heir to immortality; confined in this little corner of material creation, he is destined to range the fields of the universe; restricted in his associations, he is at the same time adapted for fellowship with angels and the Lord himself; the image of perfect weakness, he is the depository of tokens and intimations of power which under new conditions may take hold of omnipotence. Strange being, a bundle of mysteries, humbled in the dust, yet ever ready to mount to the skies!

CONCENTRATION IN PRAYER.

There is too much prayer that does not lay hold of the thing desired — too much catalogue prayer, that simply enumerates before God a long list of items in respect to which His benevolence might properly enough be exercised, but which do not enlist the vital sympathy of the petitioner.

Such prayer is never prevailing, and seldom helpful. What Christians, and especially young, active Christians, need in their devotions, is more concentration. Deeply realize the need of something, and then pray for it with a singleness of spirit which shall uplift the whole being and bring it, as it were, into the very audience chamber of God. If you feel the need of personal purity above everything else, just leave the progress of the kingdom, the conversion of the heathen, the upbuilding of the visible church, and every kind of general petition to Him who knows infinitely and loves infinitely and blesses infinitely — leave these world-problems to Him, and cry out of the depths of your sin-sick soul, "O God, my Father, help me to be pure! O Christ, my Brother, help me to be pure! O Holy Spirit, my Comforter, help me to be pure!" Let this be your prayer, and your only prayer, until your greed is answered.

So let it be with all your soul's deepest needs, and with all the deepest needs which you find in humanity about you. Do not pray about the bush. Select something — or, rather, let something get possession of you — and then pray for it with all your mind and soul and strength. One archer places five arrows in his crossbow, so as to be sure of hitting the target; but they all fall short. The other archer puts all the strength of his bow into one well-aimed shaft, and it flies swift and straight and quivers in the centre of the mark.

IN THE SOUTHLAND.

II.

From Washington to Atlanta is a distance of nearly seven hundred miles. Leaving the capital at 11 A. M., over the Piedmont line, we arrive in Atlanta at noon the next day. The route presents but little of interest to be seen from the car window. To a resident of the North there is an appearance of indolence on the part of the people, and the buildings in villages and cities have a neglected look. The modern and tasteful styles of architecture characteristic of New England in business blocks and residences is not seen thus far in the South. The soil of Virginia and Georgia is red, and the fields exhibit a general want of proper tillage.

There are boundless acres of waste land covered with a growth of shrubbery, or small oaks and pines. Here and there, at long distances, a large and comfortable farmhouse is seen, with cabins for the colored people near by. The cabin is a characteristic institution of the South. Look at it. Made of plain boards, with roof of the same, ten by fifteen feet, high enough for one room

only, with chimney on the outside and at one end, never painted, and as black as the face of the occupant, it is indeed a unique structure. Will you enter? To look within the door may satisfy you. Seldom are there any windows. The furniture — who shall describe it? To use the term is a sarcasm. In this cabin there is only one room. The cooking is done in the rude fire-place. The food consists mainly of corn-meal cooked in a variety of ways. A little bacon occasionally, and frequent dishes of greens, make up the menu. We dare not ask any questions, especially where the family sleep. If the cabin has two rooms, the swine and the poultry are usually allotted the spare apartment. We turn away from such a pitiable sight only with sorrow. How do these people live? Live! They do not live. They only exist. They are in the extreme of poverty. We will not stop to exhort farther than to say that reform for the colored race must begin in that cabin. Moral, intellectual and social light must stream into those huts until they are made habitable and changed to conditions which make for purity, domesticity, aspiration, and hope.

The colored man with his mule is often seen, either with his plough in the field or driving to town. It is a ludicrous sight. Such a team seen in the streets of Boston would be a taking novelty. The poor mule is roped into an apology for a cart. There goes such a conveyance now, carrying the family to town. There are four of them seated in chairs which have been placed in the body of the cart — two women and two men. One woman has a man's coat and soft hat on. They seem to be happy, and we rejoice that happiness in such conditions is possible. Multiply that cabin and the occupants of that cart into a majority of the inhabitants of several of the Southern States, and we have some appreciable idea of the problem which we are here to study.

The Gate City.

But we must hasten to tell you of Atlanta. At first it is disappointing. Perhaps we had expected too much. It has grown too rapidly for maturity. Atlanta is a railroad centre and distributing point for the farther South. It is rightly called the "Gate City." The streets, however, are not paved except in a few instances. The roads are of red clay, and when moistened by rain, are so badly cut up as to present anything but a comfortable prospect for riding. The population of the city is estimated at ninety thousand; one-third of the people are colored. Atlanta is a busy and industrious city, and destined for a great future. The inhabitants tell fabulous stories of the advance in price of real estate. The climate, during the entire year, is delightful. Many people, who cannot endure the rigor of our North on account of rheumatic and pulmonary troubles, come here and are entirely relieved.

Bishop Haven.

We reverently write this name. Here the genius of our American Methodism made his episcopal residence. Here with a love for the colored man which had become the passion of his soul, he espoused their cause. Ah! he never faltered nor prevaricated. He could die, but he would not allow the least strain upon his convictions. There in the lower room of that frame house he made his home until the sentiment against him became so antagonistic in the city that his host was compelled reluctantly to close his doors to him. From that house he presumed one afternoon to take a seat in the carriage of a colored dentist in the city and ride with him. The next day the *Atlanta Constitution* blazed with indignation at such an act on the part of a white Bishop of the Methodist Church. On the campus of Clark University, under the shade of its beautiful pines, he wrote many of those letters for ZION'S HERALD and the *Independent* which flashed with the brilliancy of his genius and burned with all the intensity of his love for the negro.

Clark University.

Gilbert Haven was never more prophetic than when he purchased the four hundred acres of land which have become the campus of this institution. The situation is lovely and commanding, the grove charming. President Hickman is at the head of a great educational work in this strategic position that should have the most generous and enthusiastic support of our entire denomination. All the buildings of the University are over-crowded. The old structure, used for chapel and recitation-rooms, is entirely inadequate to its needs. A new, larger and more fitting building for this purpose is an absolute necessity. A "Haven Memorial" structure is already contemplated. The instructors and pupils so urgently feel the need, that they have already subscribed \$1,100 as an incipient fund. Knowledge of this purpose reaching Dr. Rust, that untiring hero in the freedman's cause, he writes a letter from which we are permitted to make the following stirring quotation: "Grand, glorious Bishop Haven is identified with every tree, brook, hill, valley, of that vast property. Let no one take his crown. Others may have been a star. He was our sun. His light shall never go out. That grand Gilbert Haven Memorial Building, the crowning one of the cluster on the hill, must go up, and I will give one thousand dollars towards its erection, with my prayers and best efforts."

It must be frank enough to say that it is saddening to see here no memorial of the man whom Dr. Rust so fittingly characterizes. There should be such a building here with his name cut into the granite, and one room should be devoted especially to such a collection of biographical and historic data as shall make his memory vital with inspiration and life to the students who gather here, and to all who may visit

the grounds. It is now ten years since we laid him away on that memorable afternoon, in Malden. Is not this the decade in which to renew in generous expression, especially in New England, our grateful and enthusiastic love for this unique man of our Methodism? Let others follow the noble example of Dr. Rust. The writer ventures to suggest an immediate response along this line, and that the publisher of ZION'S HERALD, Mr. A. S. Weed, so long connected with Gilbert Haven, act as receiver for any sums, small or great, that any of our readers may be prompted to give for this purpose; and the same will be acknowledged in our columns.

Gammom Theological Seminary.

This institution, so thoroughly equipped by the munificence of the benefactor whose name the property bears, is doing a work that should fill the heart of the church with gladness. The faculty, under the direction of President Thirkield, are all young and eminently able men, at the white heat of consecrated enthusiasm for the great mission committed to them. It is the earnest effort of this institution to prepare the men who are to be the ministers and teachers of their race. We doubt if any educational enterprise of the church is so far-reaching and helpful as this. This thought came to us as we listened, Sabbath afternoon, in the largest colored church in Atlanta, to the preaching. Those who essay to teach in sacred things from the pulpit, and whose influence should be so potent and elevating, must themselves be taught.

Incidental.

We thought to mention the delightful welcome which we have received at Clark University from the professors and most promising pupils, and the joy experienced in speaking first to the seventy theological students and then to preaching to some four hundred on the Sabbath. We desired especially to remind the ministers of the New England Conference of Prof. W. N. Crogman, whom they sent years ago, under the lead of Gilbert Haven and W. F. Mallalieu, to Orangeburg, S. C., as an instructor in Claflin University. For many years he has been here, a specialist in the department of Latin and Greek — another Frederick Douglass in chaste and eloquent speech. We desired to tell the ladies of the Woman's Home Missionary Society of our delight in visiting the Thayer Home on the grounds, that excellent enterprise for the culture of colored girls in the practical work and graces of home life. We intended to mention the saddest sight we had seen — the "chain gang," as it passed us with twenty-five men and boys, all colored, manacled and bound together, as they returned from their day's toll on the streets, with a most brutal-looking white man as overseer, carrying his gun on his shoulder and his blood-hound walking at his side. That relic of barbarism we had never seen before. The lamented Grady did not tell of this in his impassioned speech in Boston. But our space is now more than full, and the specific words that we intended to write must be omitted.

PERSONALS.

It becomes more difficult, oppressive and threatening. It is many-sided. We do not at the North understand all its difficulties. Its solution is not easy. A theory is quickly fashioned to be as quickly overturned by facing the most stubborn facts. We have expected too much in too brief a time. Much, inconsiderately much, good has been done, but more must be accomplished to secure to the colored race their natural and constitutional rights, and to elevate them to a proper use of the same.

We must still act the reporter. Georgia is very Southern. The press is hopelessly Southern. In this city the *Constitution* — the paper founded by Henry W. Grady — is the gospel for the masses. There is no frank and honest expression of Northern sentiment and ideas in the press, the great educator of the people. The prejudice against color here is deep and bitter.

The constitution of the State provides that the black shall not be educated with the white. The black people do not worship with the white. Even the Young Men's Christian Association of the city does not welcome the colored man to its hall and religious services.

The Methodist Episcopal Church tried the experiment of co-worship here, and abandoned it. We are told that the colored man prefers to worship with his own people, and colored ministers in our own denomination generally so affirm. There are thirty thousand colored people in the city; one-third of the voters are colored, but not a man of that race is elected to office, or appointed to police service. It will be remembered that this is the city in which the postmaster was burned in effigy because he promoted a most intelligent and worthy colored man who held a position under appointment of the government in the office.

— Rev. H. B. Wardwell, a local preacher in the M. E. Church, and formerly a member of the East Maine Conference and Maine Conference, died in Wintrop, Me., Jan. 29, after a brief illness. He was a contributor of poetry to the HERALD for many years. He died in Rockville, Conn.

— Rev. G. B. Hyde, who went from the Vermont Conference as a missionary to Mexico, is now taking lectures in the Atlanta Medical College under the advice and per mission of Bishop Hurst. When he has completed his medical course, he intends to return to Mexico as a medical missionary.

— Rev. J. C. Murray, B. D., professor of exegesis in Gammon Theological Seminary, will sail for Europe about April 1, to go six months. He expects to spend the summer semester in Leipzig in the study of New Testament exegesis, and the remainder of his stay abroad in travel and sightseeing.

— Rev. L. Morgan Wood, M. A., pastor of Pleasant St. M. E. Church, Salem, N. H., has been transferred by Bishop Vincent to the Louisiana Conference and appointed to

the law and admit the men who come with certificates of election. Why doesn't the *Republican*, which is such a bold and persistent advocate for reform and pure political methods, try its scalpel on these Southern election frauds? Whatever forms of certificate they bear, no one believes the majority of these men were ever elected by a majority of the people. They are in many cases simply the choice of the white minority, and totally misrepresent the majority in their districts. It is a matter of curious speculation how long the people of the North will sit quietly and see a set of men controlling in Congress who, in reality, have no right to be there. Here is a case that has long required ballot reform. Every man coming to Washington with a tainted record from a district where a free election has been denied, should be sent home in post haste. The national government should protect itself from such fraudulent political methods.

If the country does not approve such purgation, so much the worse for the country. However speciously men may attempt to cover these proceedings under the guise of a race conflict, it is simply the attempt of an oligarchy, which had been unshorn in war and legislation, to remain in power by craft and violence.

Ballot Reform.

The ballot is the palladium of liberty, the safeguard of the republic. When this of security becomes corrupted, and bosses are allowed to play with the franchise, the days of free government are over. For some years past, our most thoughtful citizens have experienced grave fears for the nation. With the bribery and unauthorized voting in our large cities and the violent manipulation of the franchise in half the States, the chance for honest elections seemed very dubious. The worst aspect of the case was the acquisition of large numbers of good people of these communities and frauds. The extension of the ballot reform agitation is a most hopeful sign, showing that the public sense is yet quick and will be satisfied only with some valid improvements in our methods of ascertaining the public judgment. The crest of the reform wave has touched New Jersey and New York, two commonwealths which have stood in need of radical treatment for a long while. In the former State the governor, in his message, commends the new method, with some most damaging improvements, as, for instance, the placing the ballot in the hands of the voter beforehand and allowing him to make his checks at home. This modification would destroy the secrecy and leave wide open the old door for bribery. The closing of this is one of the grand features of the Australian system. In New Jersey, Governor Hill has sat down pretty heavily on all ballot reform. The hopeful interest of the subject there is the growing interest and determination of the people in the matter. They feel that something must be done, and will give the governor no rest until he assents to some improved measure. The veto of the bill last year shows clearly his disinclination to take any step in this direction; but he may, as in the case of the unjust judge in the parable, be worn out by their importunities, which is, to say the most of it, a hard way to secure good legislation.

PERSONALS.

— Bishop Hurst will be the Andover lecturer on foreign missions next year.

— Mr. Spurgon is reported as rapidly recovering from his late attack of gout.

— Bishop Daniel A. Goodsell has definitely chosen Fort Worth, Texas, as his final residence.

— Rev. G. M. Boyd, one of the oldest Methodist ministers of Indiana, died suddenly at Indianapolis, on Jan. 26.

— Rev. Hugh Price Hughes states that 500 persons have been converted in St. James Hall, London, since the opening services.

— Dr. Kate Corey, formerly of the W. F. M. Society, Foochow, China, was married recently to Rev. Dr. J. H. Ford, Indianapolis.

— The death is announced of Rev. T. S. Gillette, D. D., one of the pioneer Methodist preachers of Indiana, at Indianapolis, at the age of 81 years.

— Rev. Theodore L. Cuyler, the well-known Presbyterian clergyman of New York city, has resigned his pastorate, the resignation to take effect April 1.

— Dean Huntington, of the College of Liberal Arts, Boston University, delivered the address before the students of the University on the Day of Prayer for Colleges, Jan. 30.

— Miss Mary DeForest Lloyd, of the Woman's Foreign Missionary Society in Mexico City, was dangerously ill. She has been a most faithful and self-sacrificing representative of the Society.

— The name of our Maine correspondent, "Dirigo," is inadvertently omitted from his communication on the 7th page this week — the omission being discovered too late for its insertion, after the "first form" had gone to press.

— Rev. Wm. H. Hyde, of the Vermont Conference, is now in Believel, Florida. We are glad to learn that he is greatly improved in health. He is supplying the church at Believel, and also at Silver Springs Park.

— Rev. Dr. Charles F. Thwing, formerly of Cambridge, and now of Minneapolis, and settled over the largest Congregational Church in the Northwest, is prominently mentioned as heretofore, to be eager to attend this "university of present progress" in science and industry.

— At the annual meeting of the corporation persons were elected trustees of Boston University: Mrs. Elizabeth Sleeper Davis, Mr. Oliver H. Durrell, Rev. Willis P. Odell, and Sarah Sherman, M. D., the last on nomination of the university convocation.

— Rev. Joseph H. James, of the New England Southern Conference, now pastor of Memorial Church, Plymouth, Mass., has been appointed secretary of the Connecticut Temperance Union. He will enter upon his new work, April 1, and will reside in Rockville, Conn.

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— Rev. L. Morgan Wood, M. A., pastor of Pleasant St. M. E. Church, Salem, N. H., has been transferred by Bishop Vincent to the Louisiana Conference and appointed to

St. Charles Avenue M. E. Church in New Orleans. A correspondent writes: "Although he is only twenty-two years of age, yet he has shown by his labors and efforts in the pulpit that he is possessed of rare oratorical ability and is also an ideal pastor. Mr. Wood is a

ferences.
Page 2.
CONFERENCE.

— One hundred

mount needed for Jan-

uary. A very

small society has just

met at the Sun-

day school for the

evening. Seven were

present on Sunday, Feb-

14, and so are in attend-

ance. Spiritual inter-

views. D. D., pastor.

outh Boston. — Rev.

tor, closed the month

Friday evening. The

published programme

in the month ex-

ceeded a hundred and

twenty.

Essex. — At the fourth quarterly confe-

rence, Rev. G. O. Crosby, the pastor, was

unanimously invited to return for the second

year. Extra meetings are being held with

good prospects of a revival — so the presiding

elder, Rev. Dr. J. H. Mansfield, reports. The

subscriptions to ZION'S HERALD have been

increased from two to ten.

Siccupscott. — The cost for improvements,

which will be fully paid before Conference,

is \$6 into full mem-

bership persons received

the receipt of mem-

bers. Banks preached

not to teamsters on

the "horseman" (J. G. 46:1).

in every seat in the

galleries was filled,

following the sermon

inverted. Twenty-two

ZION'S HERALD among

are taken during the

the banner list before

the month.

— Special services

the past month. Over

the month.

Forty-one in full connec-

tion, last Sunday.

Received on probation

at the quarterly confer-

ence was unanimous.

Rev. C. A. Herrick, pastor.

Everett. — Sunday, Feb. 2, two were re-

ceived on probation, one was baptized and

received from probation, and nine were re-

ceived by letter. The attendance at the Sun-

day school was one of the largest in its his-

tory. Every officer and teacher was present.

Rev. F. T. Pomeroy is pastor.

Medford. — Since the oppressive church

debt was paid about two years ago by such

continued and desperate efforts, many of the

members have anxiously desired to witness a

revival of religion. Their prayers are being

answered. Special services were begun Jan.

14, and thus far fifty persons have pro-

fessed faith in the Lord Jesus Christ. Many

of these joined the church on probation last

Sunday morning. The church has rallied to

the work in an admirable manner, and has

seconded the labors of the pastor, Rev. E. T.

Curnick, who has charge of the meetings.

The fourth quarterly conference unanimously

requested the return of the pastor for the

third year.

Essex. — At the fourth quarterly confer-

ence, Rev. G. O. Crosby, the pastor, was

unanimously invited to return for the second

year. Extra meetings are being held with

good prospects of a revival — so the presiding

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increased from two to ten.

Springfield District.

Holyoke. — The First Church shows its ap-

preciation of the work of its pastor, Rev. G.

V. Osgood, by inviting him to remain for the

next year. Mr. and Mrs. Osgood are receiv-

ing congratulations. It is a son, born on the

18th.

Mittineague. — An Epworth League has

been organized here with thirty members.

Charles McVernon is president.

Chicopee. — The Sunday-school has chosen

for its officers for 1890: superintendent, Judge

L. E. Hitchcock; assistant superintendents,

F. E. Norton and Mrs. L. E. Hitchcock; sec-

retary, Miss Mary Hitchcock; treasurer,

Clarence Wetzel; librarian, Henry Lilly.

This school is graded. At the beginning of

the year diplomas were given to scholars on the

Chautauqua plan. All the lines of work in

the church are moving along well. Rev. G.

H. Clarke is the pastor.

West Parish. — Rev. W. P. Arbuckle has

been unanimously invited to return for the

next year to the associated charges, West

Parish and Granville.

Seventeen persons have been received into membership on probation at West Parish, and twenty have been

baptized.

Springfield. — At the preachers' meeting at

the 20th Rev. Charles Hammond read a

paper on the support of the superannuated

ministry, speaking of the generosity of Meth-

odism in this regard. Rev. Dr. S. F. Up-

ham, of Drew Seminary, was a visitor.

St. Luke's. — The fourth quarterly confer-

ence of this church unanimously requested the

return of Rev. L. H. Dorchester for next year.

The work in this church has enjoyed a won-

derful growth in the past year, its first of

history. The conference chose these officers:

trustees, H. A. Chapen, Charles Taylor, Gordon

Noble, Ira B. Allen, T. D. Potter, F. E. Cooper, J. W. Hersey; stewards,

J. E. Corson, F. M. Alden, Dr. W. F. Andrews, F. Burdick, George Kilburn, E. H. Smiley, C. S. Niles, B. F. Humphrey, F. L. Sibley; recording steward, F. M. Alden; district steward, Dr. W. F. Andrews.

State Street. — The fourth quarterly confer-

ence of this church has been changed from

Jan. 27 to Feb. 2. Rev. W. E. Knox, a for-

mer student of the pastorate of Rev. E. R.

Thordorn. Revival services held since the

opening of the new year have quickened the

spirituality of the church, while about a score

of sinners have found peace in believing.

The young people's meeting for some months

has overflowed the chapel, seating two hundred,

and the main audience-room has been occupied.

Over seven hundred were present at the

preaching service, Sunday, Jan. 20. Provision

has been made for all the expenses of the

conference. All the officers have been elected

for the year. The conference election exceeded

that of last year.

Providence. — Providence is succeeding

in its efforts to increase the number of mem-

bers. The church is growing in numbers and in

interest, and seems to be on the way to a

large increase.

Concord District.

Gilmanton. — The First Church, under the

pastorate of Rev. W. H. Cobb, is in excellent

condition. The vestry is being enlarged, and

the organ is being repaired.

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The Family.

TO BELLAMY.

E. F. GROVER.

I have read your book, Mr. Bellamy,
Full of facts that you never knew;
Ingeniously woven together
In colors of brightest hue.

Now, I s'pose that you live in Boston,
And are chock-full of Boston air—
While I'm only a rough old farmer
With hay-seeds in my hair.

I reckon, when you planned your story,
Twas in front of a cheerful fire,
Tipped back in an easy position
With never a shadow of care.

And you lost all ideas that were earthly;
Soared into some cloud-lit place,
Where dreams of the real and unreal
Were dancing like fun through space.

I've been there myself; when a fever
Lay hold of my brain, one time,
I lost every solid foundation—
But I blurted my cruse in rhyme.

'Twan't published, But I tell you, Bellamy,
Twas as good as you ever seen;
Twould just suited you, but my wife
Said it all came from too much quinine.

You book is a little insulting;
In the face of our science and schools,
You look back to this nineteenth century,
And call us a pack of poor tools.

Then you fling at our women's clothing;
Why, man, my own oldest girl
Wears dresses, back here in the country,
That would start your heart in a whirl.

Come out and see me, Bellamy!
I'll give you a job on my farm;
You'll learn a few practical notions
That can't do you the least bit of harm.

And when you are writing your next book,
Just put in a paragraph there—
I learned common-sense from a farmer
With hay-seeds in his hair."

ALL THINGS NEW.

Old sorrows that sit at the heart's sealed gate,
Like sentinels grim and sad,
While out in the night-damp, weary and late,
The King with a gift divinely great,
Is waiting to make us glad;

Old fears that hang like a changing cloud
Over a sunless day;
Old burdens that keep the spirit bowed,
Old wrongs that rankle and clamor loud,
Shall pass like a dream away.

In the world without and the world within
He maketh the old things new;
The touch of sorrow, the stain of sin,
Shall flee from the gate when the King comes in,
From the chill night's damp and dew.

— MARY LOWE DICKINSON, in *Union Signal*.

THOUGHTS FOR THE THOUGHTFUL.

Life is short, and we have never too much time for gladdening the hearts of those who are traveling the same dark journey with us. Oh, be swift to love, make haste to be kind! —Amiel.

Paradoxical as it may seem, God means not only to make us good, but to make us also happy, by sickness, disaster, and disappointment. For the truly happy man is not made such by a pleasant and sunny course only of indulged inclinations and gratified hopes; by a worldly lot containing every desirable circumstance which a worldly mind could fix on, with a cup full to running over of all that fond mortals choose and strive for. Hard tasks, deferred hopes, though they "make the heart sick," the beating of adverse, or the delay of baffling winds, must enter into his composition here below, as they will finally enter into his song so high! —C. A. Bartol.

What may we take unto the vast forever?
The marble door
Admits no drift of our long endeavor,
No fawn-wreathed crown we wore,
No garnered lore.

What can we bear beyond the unknown portal?
No gold, no gain,
Of all our toil; in life immortal
No hoarded wealth remains,
Nor guilt, nor stains.

Naked from out the far abyss behind us
We entered life,
No word came with our coming, to remind us
What wondrous world was near,
No hope, no fear.

Into the silent, speechless night before us,
Naked we glide,
No hand has mapped the constellations o'er us,
No comrade at our side,
No chart, no guide.

Yet fearless toward that midnight black and hollow,
Our fearless far to follow—
The beckoning of a Father's hand we follow—
His love alone is there;
No curse, no care.

— E. R. Sill.

The sickness of the past week was fine medicine; pain disintegrated the spirit, or became spiritual. I rose—I felt that I had given to God more perhaps than an angel could—had promised Him in youth that to be a blot on this fair world, at His command, would be acceptable. Constantly offer myself to continue the obscurest and loneliest thing ever heard of, with one proviso—His agency. Yes, love Thee, and all Thou dost, while Thou shdest frost and darkness on every path of mine. — Mary M. Emerson.

* * *

When an earthly touch once mars a heavenly gift, it can never be restored to its primitive beauty. Ruffle the snow just fallen, and who shall lay it again? Displace the dew as it has settled on the blushing fruit, and no skill can replace it. Press the rose-leaf and wound it, and none can give back the perfection of its tints. So it is with human character. When youth has lost its innocence, when sin has once blasted the soul, when the first freshness of a God-given life is gone, no after repentance, reformation, or devotion to God will ever make it the same. Memory is polluted, the imagination assailed by impurities, but of vice, and when once weakened, the form of vice strengthened. The weakness may be healed, but the scar remains. God may forgive the sin, and man may forget it, but it is never beyond the vision of him who committed it; and however distant it may be, it hovers over him like a gloomy cloud. Let us keep our feet from evil; blessed is he who escapes its foul touch. "The knowledge of good and evil" now, as in the beginning, hath death in it. — Selected.

* * *

God gets glory to His name by using men as they are in His work. You might as well undertake to pitch hay with a barn shovel, or shovel sand with a pitchfork, as to undertake to mold into the same tool every different disposition of man. And this is useless and unscriptural. Christ's body—the church—is composed of many members of different appearance, use, and magnitude. The thumb has no business to brag over the little finger and say, "Why do not you wiggle the same as I do, and take hold of things as though you meant it?" He who made the human body in all its wonder-working can sanctify and use

all the dispositions of people to His work and glory. He can use that fearful, timid, cautious soul as a check-valve, or that boisterous, bold, indiscreet person whom the devil is prompting to his utmost to slop over and drive everybody into disgust. He has given the same spirit to each member to profit withal. And when the same operator can make the same tune sound the same through a Scotch bagpipe as when played upon a piano, then you can make everybody act and feel alike when the Spirit is turned on. — C. E. Copp, in "Rod and Staff."

GENERAL CONFERENCE AND WOMEN DELEGATES.

MRS. OSBURN NICKERSON.

WE are reminded so often of the decisions of the General Conference of the M. E. Church, May, 1888, in regard to the right of women delegates to seats in that body, by reference to it in papers far and near, that we cannot forget it if we would. It seems the decision turned upon the point that in the law defining who might be delegates, the masculine noun and pronoun were used.

Those favoring the measure of seating the women said that these terms were used as including the race—as in the inspired Word. If this did not include them, then women would be supposed to have no duties or responsibilities—no rewards or penalties. But the objectors held that woman was not in the mind of the framers of the law when it was made. Just how they knew this to be the case, we cannot tell. It might not be fair to say that prejudice may have led them in part to think thus, so we will leave this unsaid.

The result of the discussion was to refer the question to the churches and Annual Conferences, to be determined by their votes at the next quadrennial.

But the objection brought up by some to seating the women, that was most startling and seemed to savor strongly of prejudice and selfishness, was, "It will keep a man out." What possible logic and justice could there be in this, if a woman may be just as capable? And does any one doubt that Miss Willard, with her world-wide reputation, was the peer in mental and spiritual calibre and administrative and executive power of most of those on that Conference floor?

We have no doubt the other women delegates were worthy of the place and the place of them. They represent a church, two-thirds of whom are women, and doing more than that proportion of the work of the church. And can it be right to leave them unrepresented by none of their number? Terence Powderly had quite a different estimate of the comparative value of men and women in conventions and conferences when he said: "We asked them in to work side by side with us, and so bravely have they fulfilled our expectations, that I have wished all men were women." Those who made this statement, "It will keep a man out," are not alone in the declaration. We find in the *Woman's Journal* an extract from a Vienna paper, Austria, on this point, which we give entire, as we should hardly know what to leave out. It says:—

"Dr. Nettleton, I do wish you would talk to Caroline. She don't care nothing about going to meeting nor about the salvation of her soul. I have talked and talked, and got my minister to talk, but it don't seem to do no good. I wish you would talk to her, Dr. Nettleton." Saying which, she soon went out of the room.

Dr. Nettleton continued quietly taking his repast, when he turned round to the young girl and said:—

"Now just tell me, Miss Caroline, don't they bother you amazingly about this thing?" She, taken by surprise at an address so unexpected, answered at once:—

"Yes, sir, they do; they keep talking to me all the time till I am sick of it."

"So I thought," said Dr. Nettleton. "Let's see—how old are you?"

"Eighteen, sir."

"Good with?"

"Yes, sir."

"The fact is," said Dr. Nettleton, "religion is a good thing in itself; but the idea of all the time troubling a young creature like you with it, and you're in good health, you say! Religion is a good thing. It will hardly do to die without it. I wonder how long it would do for you to wait?"

"That's just what I've been thinking myself," said Caroline.

"Well," said Dr. Nettleton, "suppose you say till you are fifty? No, that don't; I attended a funeral, the other day, of a lady fifteen years younger than that. Thirty? How will that do?"

"I'm not sure it would do to wait quite so long," said Caroline.

"No, I don't think so either; something might happen. Say, now, twenty-five or even twenty, if we could be sure you would live so long. A year from now; how would that do?"

"I don't know, sir."

"Neither do I. The fact is, my dear young lady, the more I think of it, and how many young people, as well as apparently as you are, do it suddenly, I am afraid to have you put it off another moment longer. Besides, the Bible says: 'Now is the accepted time.' What shall we do? Had we not better kneel right down here, and ask God for mercy through His Son Jesus Christ?"

The young lady, perfectly overcome by her feelings, kneeled on the spot. In a day or two, she, by grace, came out rejoicing in hope, finding she had far from lost all enjoyment in this life. — Selected.

We should say such charges look as if Vienna had hardly emerged from heathendom. And yet it seems they only echo the utterances of some in ecclesiastical circles of enlightened America.

We are very glad to know that Miss Willard has since been elected by her own Conference—the Rock River—as one of its two lay delegates to the Ecumenical Council to be held in 1891. "By this election she is placed in the great universal assembly, whose scope is as broad as church polity and Christian philanthropy can cover, and where she will sit among representatives from every Methodist body in the known world."

Right and justice are sure to triumph, even if the conservative and prejudiced labor ever so hard to prevent it. We command to such the generous prophecy of the *Western Christian Advocate*:—

"In another decade woman will stand on the threshold of the twentieth century. Servitude of sex will be abolished. Woman's soul will be on all levers; her feet on the steps to every throne. Conferences, conventions, orders, officers, honors, emoluments, crimes, and penalties will be indifferent to sex, and that equality established between man and woman which, degrading neither, exalts both."

While writing as we have of the discussion on this subject, we would not forget to give all honor to the many who so nobly defended, on the Conference floor and elsewhere, the right of woman to equal ecclesiastical and legislative power with men. Time will prove the correctness of their position, and future history bestow upon them its just awards.

South Harwich, Mass.

ABOUT WOMEN.

— Madam Dronart has received a prize of 1,000 francs from the French Academy for her essay on George Eliot and other famous women.

— The first Vested Choir in this country composed of ladies was introduced last All Saints' Night, at St. Peter's P. E. Church, New York city.

— The King's Daughters of Atlanta, Ga., support a free hospital in that city. It has been open a little more than a year, and has accommodated 125 patients.

— Mme. Olympia Andouard, for many years the leading exponent of the woman's rights idea in France, and once or twice a candidate for president of the republic, has died at Nice. She was accounted the rival of Mme. Adam in beauty, and was a more prolific writer than George Eliot or George Sand.

— Mrs. Caroline Donovan has recently presented John Hopkins University with a gift of \$100,000. She is an aged widow and claims to have earned the sum of money herself.

— Mrs. Elizabeth Thompson Butler, who painted "The Roll Call," "Scotland Forever," and other well-known military pictures, has been in Ireland studying evictions with a view to putting them on canvas.

— The association of collegiate alumnae has now 1,070 members.

— Miss Rosa Lee Tucker has been elected librarian and keeper of the capitol of Mississippi.

— A woman's club in Australia is now fairly started under the name of the Dawn Club at 43 Royal Arcade, Sydney. It has about 50 members, and includes school-teachers, nurses, press workers, shorthand and type-writers.

— A rather notable appointment has been made by Superintendent Porter of the census office. He has selected Miss Phoebe Cousins, the well-known woman lawyer of St. Louis, to be chief special agent in charge of the collection of statistics of recorded indebtedness in that city. Miss Cousins is the only woman who has been given a position of such importance under the census office.

— Sister Rose Gertrude of the Roman Catholic order of St. Dominic intends to follow in Father Dammen's footsteps and devote her life to the lepers. Her real name is Amy Fowler, and she is a native of Bath. She has worked under Pasteur for relief of the dog-bitten of Europe. Sister Rose will take out with her to the Pacific a large contribution of comforts and necessities from charitable persons for the lepers of Molokai. She has embarked from Liverpool for New York on her way to the island.

— Miss Mary L. Booth, the late editor of *Harper's Bazaar*, was opposed by her father and mother in her desire to support herself by literary work, and she therefore learned the vest maker's trade to pay her necessary expenses, and devoted her evenings to her loved studies. Although Miss Booth became so celebrated as a translator, she never could speak a word of either French or German. Her struggles seem incredible, the amount of work accomplished marvelous, and the pay for years was simply in books. She often walked four miles because she had not enough for an omnibus fare in her pocket. Eventually she received the largest salary ever paid to any woman in America. — *New York Herald*.

— The wise paused to let their camels rest. Beside a peasant's lowly door; And all intent upon their quest They talked their sacred errand o'er.

— Come with us," said the eager three; "Come, seek with us the heavenly Child; What prouder honor can there be For mortals, sinful and defiled?"

— And bid each child in Sunday clothes Bring of his treasures the most rare, Bundles of myrrh and whitest doves, With ointment for the Christ-King's hair.

— Who knows what blessing may befall If they but touch His garment's hem? And only once for them and all Will Christ be born at Bethlehem!"

— Alas! I have so much to do," The mother answered with a sigh; "I cannot journey now with you, But I will follow by and by."

— The wise men frowned and rode away, Leaving the children all aglow, And pleading through that busy day, "When may we go? When may we go?"

— And while their cheeks flushed rosy red, They shied them in a sudden sweet;

— And may we touch His pretty head? And may we kiss His blessed feet?"

— But woman still will bake and brew, No matter what sweet honest wifey; And pettys tasks they still must do, Though angels tarry at the gate!

— And when the frocks were sewn with lace, And tied with ribbons smart and trim; When each tear-stained and tired face Was bathed and tied its hood within;

— When the small rooms were cleanly swept And chairs set primly in a row, Betokening a house well-kept, And wearily she turned to go, —

— The sky was purpling in the west, The silent night was hurrying on;

— The three wise men had onward pressed, The star from out the east had gone!

— What could the foolish mother do? She turned her footsteps home again; And never, all her sad life through, Did she behold the three wise men.

— Alas! Through weak delaying she Her sweetest privilege had passed; Nor ever did her children see The Holy Babe they might have kissed.

— — — — — May Riley Smith.

HELEN HUNT JACKSON.

WORK was her "cure for maladies and miseries," and pinned to her little scarlet pin-cushion was this text: "For the night cometh when no man can work." Her restless spirit found great delight in out-door life. The wildest spots in the Rockies and Sierras, the mountain trails and valley towns, journeys and rude camp-life filled her with inspiration. She loved the Pacific Coast where she wrote "Ramona," her last and greatest book, in whose passionate love and grief she wove many a pitiful thread from the long ago of her own life. When she chose as her last resting-place the lonely summit of Cheyenne Mountain, only four miles from her beloved home, we exclaimed: "How like to Ramona she stood on the San Jacinto Mountain, where 'the world stretched away at her feet, feeling that infinite, unspeakable sense of nearness to heaven, remoteness from earth, which comes only on mountain heights,' and this is freedom! This is joy!"

Mrs. Jackson's life expresses to us as women such wide possibilities, and covers ourdally needs. Her real literary gifts only added brilliancy and grace to her womanly, loving character. Her death was a personal loss to thousands who read her books, and leaned toward her experiences. Her pen seemed never dull or weary, and of her "Bits of Travel," written years ago, T. W. Higginson says truly: "It is a whole mail-bag of precious letters from Germany, Rome, and the Tyrol."

To all "King's Daughters" she is a beautiful example of faith, cheerful work for the King. Loyal, loving, and great, not plodding through the hard places with downcast eyes, under the scorching

ZION'S HERALD, WEDNESDAY, FEBRUARY 5, 1890.

The Sunday School.

FIRST QUARTER. LESSON VII.

SUNDAY, FEBRUARY 18.

LUKE 3: 7-22.

REV. W. O. HOLDRAY, U. S. N.

THE MINISTRY OF JOHN.

I. The Lesson Introduced.

1. GOLDEN TEXT: "Repent ye; for the kingdom of heaven is at hand" (Matt. 3: 2).

2. DATE: A. D. 26, seventeen years after the events of the last lesson.

3. PLACE: The Wilderness of Judea, on the borders of the Dead Sea, and near the mouth of the Jordan.

4. PARALLEL PASSAGES: Matt. 3: 1-17; Mark 1: 9-11.

The peculiarities of Luke's account are no exact statement of those who held official position at this time (see verse 1); a fuller account of John's ministry; and the description of the expectations prevalent at that time among the people (verse 15).

5. HOME READINGS: Monday, Luke 3: 1-22; Tuesday, Matthew 3: 1-17; Wednesday, Mark 1: 1-18; Thursday, John 6: 8; 15-34; Friday, Isaiah 40: 3-11; Saturday, Malachi 4: 1-6; Sunday, Matthew 25: 31-46.

II. The Lesson Story.

While Jesus was spending, in the humble workshop of Nazareth, the years which preceded His public ministry, there was growing up in an obscurity even more profound—in the wilderness of Judea—one whom, though allied to Him by kinship, He had never met, but who was destined to play a most important part in preparing the way before Him. John the Baptist was born about six months before Jesus. From his youth up, "the hand of the Lord was with him." He grew to manhood apart from men in the wild region west of the Dead Sea. No fermented liquors passed his lips; no razor came upon his head (Num. 6: 1-21). In this ascetic seclusion he communed with his God and with his own heart, and heard the words of prophets and of holy men, "not from the freezing voice of the scribe, but directly, as if they sounded for him alone. His austerity was no rule, no self-imposed observance; it was the very expression of his deep spiritual life. He wrapped himself in a rough mantle of camel's hair, and fed on locusts and wild honey, only because the great thought which absorbed him left no room for minor considerations" (Pressense). Meanwhile the world waited to hear some voice powerful enough to startle it from its sins and degradation. It was sunk in atheism and wickedness of every kind. The picture is darkly drawn by St. Paul, in the first chapter of Romans, but not too darkly, if we accept the facts of contemporaneous history. When, therefore, the word of God came to John in the wilderness, and he came forth to preach repentance and predict the coming kingdom, he did not lack for an audience. Multitudes flocked to hear him from every part of the land. To every class he taught the same lesson of repentance, in the specific forms appropriate to each. Soldiers and publicans, Pharisees and Sadducees, were instructed, each in turn, what "fruits meet for repentance" they were expected to bring forth.

As selflessness, rapine and robbery were the order of the day, the Baptist preaches, even to a mortification, the reverse-work. Let the recklessness of might be checked by the example of the divine magnanimity; let the surplus of the rich, both in food and clothing, be given in charity to the poor (Whedon).

12. **Democrats**—not the **publicani**, who were usually Romans of rank, and who contracted to collect the revenues of a district and pay a fixed and regular sum into the treasury, but rather the underlings, who were rapacious and exacting, often extorting more than the law required. These inferior officers were frequently renegade Jews, and were odious to their countrymen as to be classed with thieves and assassins.

13. **Exact no more**, etc.—Confine your collections to the strict letter of the law; which, in effect, was to require them to renounce their private gains. He does not bid them give up their office, which in itself was honorable.

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14. **The soldiers**—either armed police, or soldiers of the Roman army connected with some neighboring military post. **Do violence to no man**.—Use not your authority to oppress or maltreat any one without cause. **Neither accuse any** (R. V., "neither exact anything") **wrongfully**—literally, "neither be syphophants," i. e., turn spy or informer. "For such conduct," says Schaff, "military service in those days afforded great opportunity." Be content with your wages—your allowance in money and rations. He would not have them add to it by pillaging the defenseless people among whom they were quartered.

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16. **John answered**—either their thought, or the direct inquiry of a delegation. Lange notes the moral greatness of John in making no use of this delusion of the people for his own personal ends. **With water**.—In Matthew (3: 11) the literal reading is "in water." John's baptism was a visible sign of repentance, and likewise a symbol of hope in the name of Him who was to come. Christian baptism has a deeper spiritual significance than John's baptism." **He plainly distrusts the sincerity of their motives**.—To show such eagerness to escape from the **wrath to come**, God's wrath to be revealed in punishment; not an exultation of anger, but a deliberate purpose. That the forerunner of the Messiah would warn of impending wrath, was foretold by Malachi (3: 2; 4: 5). That some terrible display of divine judgment would precede the inauguration of the kingdom of heaven, was

generally believed. John here announces the doom of the Jewish nation as a part of the coming wrath (Schaff, Alford and others); and hence the eagerness of the Pharisees and Sadducees to obey the directions of the new prophet.

17. **Bring forth therefore**—that is, if you are, as you profess to be, eager to escape from wrath. **Fruits worthy of repentance**—the humility of spirit, the renunciation of sin, the amendment of life, which are the appropriate results, or products, of one "baptized unto repentance." The "fruit" was to be made good, and then the "fruit" would be good. Repentance is that sorrow for sin which issues in a true forsaking of it. **Begin not to say**.—Renounce the false trust which you have clung to so long—the persuasion that your Abrahamic descent will entitle you to a seat among the saved in the coming kingdom. No mere accident of birth will avail. "This was the Jewish boast; the Jewish error. John's preaching went to the heart of the master" (Schaff). **God is able**, etc.—So far from the privilege of belonging to the lineage of Abraham conferring upon them exclusive rights, they were to learn that God was able to change the inanimate stones that lined the shores of the Jordan into the children of Abraham, to take their places as heirs of the promise. This emphatic language is explained in two ways: either as a reference to the spiritual seed of Abraham; or a hint that from the ranks of the despised and downtrodden would come those who, because of their faith, would be recognized as the true seed of the patriarch. Says Abbott: "Out of the unlearned and despised fishermen of Galilee He raised up His apostles. Out of the hated and outcast Gentiles He built up the new church, the new Jerusalem. The 'Head of the corner,' was itself a stone which the builders despised."

18. **Many other things** (R. V., "exhortations").—The Evangelist does not pretend to give more than a few heads, or topics, of John's preaching. **Preached he**, better, as in R. V., "he preached the good tidings"—i. e., of the coming Messiah.

19. **Herod**—Antipas, a son of Herod the Great, who bequeathed to him the governorship of Galilee with Perea. **Tetrarch**—ruler of a fourth part of a kingdom. **Philip**—not the tetrarch of Iturea (Luke 3: 1), but an obscure and disinherited son of Herod the Great, who made his home in Rome. **Added yet**, etc.—the crowning sin of all. **Cast into the fire**.—Fruitless to the sequence of events. John's imprisonment occurred more than a year after the baptism of Jesus.

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21. **For the baptism of Jesus** see Matt. 3: 13-17; Mark 1: 9-11; John 1: 28, 34. **Why was Jesus baptized?**—Farm says, to fulfill every requirement (Psalm 40: 7, 8); to ratify the mission of His great forerunner; to honor the rite as the beautiful symbol of moral purification; to inaugurate a ministry which came not to destroy the Law but to fulfill it. **Praying**—mentioned by Luke alone. **Dove**—symbol of peace, harmlessness, purity, beauty. **A voice**—This completed the threefold manifestation—Father, Son, and Spirit—and was a sign to John that this was "He that should come." **Beloved Son**—a term used at the Transfiguration, but never applied to any save Jesus only.

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Review of the Week.

Tuesday, January 28.

— Mr. Augustus Heard of Boston has been appointed Minister to Korea.

— A British ship goes ashore on the Holland coast and 35 of her crew are lost.

— A terrible railway smash-up happened yesterday near Indianapolis, resulting in the death of about ten persons and the wounding of about twenty others.

— The Russian Government has decided to build a railway from Lake Balkai in Southern Siberia to Strelak, on the Chinese frontier and on the Amur River.

— Secretary Proctor, who has for some time past been considering the advisability of purchasing the swine of the late Gen. Shields, has decided to pay \$10,000 for it.

— Mr. H. F. DeBardleben is the richest man in Alabama. He is the leading man in the State in iron manufacturing, and is president of the company which bears his name. He is worth \$3,000,000 to \$8,000,000, and made it all in and around Birmingham.

— Hon. Linus M. Child of Boston, Peter W. French of Boston, Hon. J. Edward Addicks of Philadelphia, E. F. and L. C. Clements, C. F. Frazer, and John White of Halifax are seeking incorporation as the National Construction Company of Canada. They ask for power to acquire lands, railways, mines, tramways, gas and electric plants and works, etc.

— The U. S. Senate discussed the resolution regarding the maltreatment of Henry J. Faunce at Aberdeen, Miss., Southern members contending that the matter was beyond the jurisdiction of Congress. The House passed the bill appropriating \$1,500,000 for the erection of three United States prisons. A resolution was introduced recognizing the United States of Brazil.

Wednesday, January 29.

— The cashier of the Cunard Company in this city has disappeared.

— The subject of ballot reform is being agitated in Pennsylvania.

— Eight-hour resolutions were adopted by the National Builders' convention at St. Paul.

— The defalcation of Cashier Lounsbury of the New York Post Office amounts to \$7,350.00.

— Three railroad laborers were killed and five fatally injured by the explosion of a blast in Pennsylvania.

— The Browning Society of Boston held a memorial service in honor of the poet in King's Chapel yesterday.

— The centennial anniversary of the United States Supreme Court will be celebrated in New York city next week.

— News was received here that the Indians of the San Blas coast have raised the American flag and defied Colombian law.

— One of the witnesses in the Cronin trial, Robert Gibbons, was shot last night in a Chicago bar by a captain of police.

— While experimenting with chemicals at the High School in Lexington, Ill., yesterday, a terrific explosion occurred, badly injuring twenty persons.

— Prof. Phelps, of Andover, writes to the *Charleston News and Courier* expressing his entire disapprobation of granting the right of suffrage to the freedmen.

— Sir William Gull of England has had a second stroke of paralysis, and is dead. He is 74 years old and one of the most distinguished and eminent physicians in the world. He was made a baronet in 1872 for his success in treating the Prince of Wales for typhoid fever in 1871.

— The U. S. Senate passed the bill to refund to the several States and Territories all moneys collected under the direct tax act of 1861. Another bitter debate occurred on the Aberdeen (Miss.) resolution. The House discussed a bill providing for the issue of circulating notes to national banking associations.

Thursday, January 30.

— Emin Pacha has greatly improved.

— Prof. Chester S. Lyman of Yale died last night, aged 76.

— The New York Senate passed the World's Fair bill yesterday.

— Our Government has formally recognized the new republic of Brazil.

— A serious collision occurred on the Erie road. Three are reported killed.

— City Treasurer Turner of Augusta, Ga., attempted yesterday to commit suicide.

— The German government will enforce stringent regulations to reduce emigration.

— Ex-Senator Bruce has been named for recorder of deeds in the District of Columbia.

— A vote in the Canadian Commons affirmed a devotion of the Dominion to the Queen and the empire.

— The French Republican party have decided to adopt American methods in shaping their political course.

— Rev. Joseph Neesima, the Japanese minister well known in this vicinity, has died of peritonitis in Japan.

— Lieut. Schwatka is at El Paso, Texas, in charge of eleven cliff dwellers, whom he proposes to exhibit throughout the country.

— The withdrawal of the Union Pacific and the Chicago & Northwestern from the Interstate Commerce Railway Association was announced.

— Americans in Mesopotamia have unearthed the Nefert temple, and found a bell, tablets, and cylinders bearing inscriptions dating 3,700 years B. C.

— Capt. J. H. Freeman, Massachusetts Inspector general of fish, and general manager of the Boston Fruit Company, died at his home on Summit Avenue, Brooklyn, yesterday, of paralysis.

— The Thornton-Houston Electric Company has received an order to equip 100 motor cars and sixty locomotives for the St. Paul and Minneapolis street railways. The cost will be over \$2,000,000.

— John N. Barbour, formerly collector and afterward supervisor of Internal Revenue at Boston, Mass., died in Cambridge, Mass., yesterday, aged eighty-six. In the days before the war he was a pronounced anti-slavery advocate, and his house served as one of the stations of the underground railroad.

— In the Senate, Mr. Mitchell spoke on the silver question; Mr. Ingalls introduced a bill to provide a monument to Lincoln at Gettysburg; the report of the Naval Policy Board was read; and Rev. Mr. Noyes was not, and between them the line runs. I affirm that there was a general agreement in the Board on the general principles involved in the last case considered, by Mr. Covell.

— Mr. Cook then read a series of propositions which, he held, were the result of the contests which have taken place in and around the American Board during the last seven years, which were a defense of the doctrine of the decisiveness of our earthly human probation. To send out men by the Board who deny this hypothesis is to make the Prudential Committee deny it. Miss Judson was endorsed, and Rev. Mr. Noyes was not, and between them the line runs. I affirm that there was a general agreement in the Board on the general principles involved in the last case considered, by Mr. Covell.

— Mr. Cook then offered a word of sweet comfort, with gloved hand, for the young men who thought that they ought not to be subjected to such a crucial test before the American Board, and asked the churches to support the Board.

— The subject of the prelude, which was, singularly enough, the postlude, was

— In the Senate, the "Silk Ribbons" bill, and the bill to provide for an enumeration of farm mortgages in the census, were passed; Messrs. Vance and Hampton spoke on Mr. Butler's Negro Deportation bill. In the House, the existing debate over the rules, arising from the calling up of the contested election case of Smith against Jackson, was continued. In committee, an argument in favor of the bill was advanced; a vote was made by A. J. Warner before the House committee on Colonization, Weights and Measures; Mr. Story, of the Union Pacific Road, made an argument on the Outhwaite bill before the House committee on Pacific Railroads.

— Saturday, February 1.

— Secretary Blaine was sixty years of age yesterday.

— Superintendent W. H. Turner of the New York, New Haven & Hartford Railroad, died suddenly.

— Four Central Pacific passenger trains, which had been snow-bound for more than two weeks, arrived at San Francisco yesterday.

— The National House renewed its struggle over the Speaker's rulings. The West Virginia election case was finally taken up.

— The debate on the proposed revision of the Westminster Confession of Faith by the New York Presbytery closed yesterday, and a vote will be taken on Monday.

— The Portuguese Government has authorized the opening of the entire Delagoa Bay Railway to the frontier of the Transvaal. The road will be under the control of State officials.

— It is reported that H. H. the Duke of Cambridge will resign his position as commander-in-chief of the British Army in October next, and that he will be succeeded by the Duke of Connaught, the Queen's third son.

— The president of the Sixth National Bank of New York was arrested for complicity in the "deal." Broker Pell's ball was fixed at \$25,000, which he was not able to obtain. Commissioner Hulme will send his report direct to Washington.

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